CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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ORIGINAL COMMUNICATIONS.

We have received several communications similar in their character to the following. We insert them without hesitation, and shall be indebted to correspondents, who will furnish us with a succession of such articles. But we do not consider ourselves responsible for every statement which they may contain. The burthen of defending their opinions, if defence should be necessary, must fall on the writers.

ACCOUNT OF A MINISTER'S PREACHING, DELIVERED TO HIS PEOPLE ON THE FIRST SABBATH IN 182–.

"For I have not shunned to declare to you all the counsel of God."

These words are part of Paul's Address to the elders of the Ephesian church, in which he brings to their remembrance his past labours among them, and imparts to them the affectionate counsel of a friend anxious to promote their best interests. They have been adopted by your pastor on the present occasion, not as arrogating to himself the infallibility or the fidelity of an apostle, but simply as expressing his consciousness of well-meant aims in his past labours among this people. These words naturally lead us, and the occasion prompts to review the great and leading doctrines and principles, which have been taught and inculcated from time to time by the minister of this society, as important parts of the Christian system.

It will not be attempted to comprise in the following statement, a complete list of the doctrines and duties belonging to the christian faith. Such an attempt would be vain and unprofitable. It will be far better I conceive, to confine our attention to the more prominent parts of the system, to those great doctrines and duties, which in our view are the support and life of the system, and which we regard as the most important in their influence on the character.

Were it not that distinguishing names are already given and appropriated to different classes of Christians, I should choose to dispense with them altogether; and as I am willing to call all those who appear to have the spirit of Christ, Christians, so I could wish, were it possible, that all others might be led to do the same. As however such names do exist, and where a diversity of sentiment prevails, are convenient for the purpose of designating that diversity, it is important that it should be well understood what those names stand for.

The system of Christian truth, which your pastor has been led, as he trusts, by humble and faithful inquiry to adopt, is, as you are aware, called by different names. It is sometimes termed *rational* christianity; to denote that its advocates deem it their duty to make the best use of their reason in interpreting the Scriptures, and also to signify that the views they entertain approve themselves to reason in its highest state of improvement. They do not arrogate to themselves the epithet, rational, as intimating an assumed superiority over their brethren in point of intellect. Much less do they mean by it to imply that they believe nothing which is not discoverable by the light of human reason, or which they cannot fully comprehend. They do not exalt reason above revelation, though they have often been accused of doing this.—They think it their duty to take revelation as they find it, and to use all the helps they have, to understand it aright. But they are persuaded that reason and revelation do harmoniously combine, and that the doctrines taught by Jesus and the Apostles, are *rational* doctrines, such as will bear examination, and such as cannot fail to approve themselves, when understood, to minds of the highest order. Hence the system is called rational Christianity.

It is sometimes called *liberal* Christianity, or the liberal system. And it is so called, not because it is less strict in its requisitions than the opposite system; not because it lays less restraint on the passions and appetites, or is more ready to justify or palliate immoral conduct. If this opinion have been entertained by any, they have labored under a great mistake and ought to be set right.—The term liberal is used to signify that they who adopt it, regard liberality of feeling towards such as differ from them as an essential Christian grace. Liberal Christians, if they are worthy of the name, are willing to acknowledge worth wherever they find it. They do not denounce and condemn those whose speculative views differ from their own, but are ready to embrace as their brethren all of every name, who appear to love the Lord Jesus Christ in sincerity. The term refers not so much to the nature of the doctrines held, as to the spirit with which they are maintained. Where this liberal spirit is found, there is liberal christianity.

Again, it is called *Unitarianism* and its abettors *Unitarians;* and I am anxious that this once obnoxious term should be understood in its true import. The term is often used, as I have reason to believe, without any very definite or just idea of what it stands for. The term Unitarian, cannot, I conceive, with strict propriety be applied to a *system*, as it has reference only to a particular doctrine. A Unitarian is one who believes that Jehovah, God, the Supreme Being, is strictly one, one being, one mind, one person: and that Jesus Christ is also strictly one, one being, one mind, one person, but perfectly distinct from God, and subordinate to God, as much so as any other two beings in the Universe. The essence of what is properly the Unitarian doctrine consists in this double proposition, the import of which, as we think, is fully expressed in the words of St Paul. "For to us there is one God even the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things and we by him." Other doctrines are frequently associated with this, but they have no necessary connexion with it. Whoever believes in the supremacy of the Father, and the inferiority of the Son, is properly a Unitarian. The peculiarities of most religious denominations are not inconsistent with this. It is possible that a man should be both a Calvinist and a Unitarian at the same time; or a Baptist, or a Methodist, or a Presbyterian or an Episcopalian, and a Unitarian at the same time. I think therefore that the term is very improperly applied to *a system of doctrines*, many of which have no necessary connexion with what is properly and exclusively *Unitarian*, and may be found among those who have adopted a different creed. Whatever a person believes respecting the nature of man, the divine decrees, the influence of the spirit, the atonement of Christ, the form of worship, the order of Church government, the form or the subjects of baptism, the nature and duration of future punishment, it has no necessary connexion with his belief or disbelief in the supremacy of the Father and the inferiority of the Son. Unitarianism, strictly speaking, extends no farther than this. On other points Unitarians differ in their views. In this they are agreed. When we hear of any one, that he is an Unitarian, we cannot certainly infer that he is a liberal or a rational Christian, any more than we can infer the contrary of any one, from our knowledge of the fact, that he is a believer in the doctrine of the trinity.

Having defined the terms, which are commonly applied to the system which it has been the aim of your pastor to teach and enforce, I will now invite your attention to a detailed account of the principal doctrines of which that system is composed.

These I shall consider under the three following heads.

1. Such as relate to the character of God.
2. Such as relate to the character and offices of Jesus Christ.
3. Such as relate to the nature, responsibleness and destination of man.

1. We have always endeavored to speak of God with reverence and under a sense of the limited extent of human powers, and of the transcendant excellence of the divine character. We are sensible that we must depend for almost all that is certain and definite in our knowledge of God, on the testimony of divine revelation. We can fully enter into the spirit of those sublime words of Zopher the Naamathite addressed to Job. "Canst thou by searching find out God? Canst thou find out the Almighty to pertection? It is high as heaven, what canst thou do?—deeper than hell, what canst thou know? The measure thereof is longer than the earth and broader than the sea."

In speaking of this great and glorious Being, we have always endeavored to keep close to Scripture, ascribing to him such attributes and purposes, as are plainly or by implication ascribed to him by the sacred writers themselves.

We have accordingly represented him as strictly one, without equal or rival, the almighty Creator, the allwise Governor, the beneficent Parent of the Universe. In stating our belief on this point, we cannot find stronger expressions than such as are contained in the Scriptures. We find them in every part both of the Old and the New Testament. We think we cannot mistake the meaning of words so plain as those that were addresed to the children of Israel at the giving of the law. "Hear, O Israel, the Lord your God is one Lord;"—or those of the Apostle Paul. "For though there be many that are called Gods, yet to us there is one God, even the Father;"—or the following. "For there is one God, and one Mediator between God and man, the man Christ Jesus;"—or the following contained in a solemn address of Jesus to his Father; "That they may know thee, the only true God, and Jesus Christ, whom thou hast sent." In these and a multitude of other passages of a like character, we think we find a clear warrant for the belief that God, who is called the God and Father of our Lord Jesus Christ, is strictly and numerically one, the sole and undivided object of supreme homage and affection. But we are not accustomed to treat the subject controversially, being content to state our views clearly so that they may not be mistaken, and at the same time in a spirit of forbearance and candor towards those who have been educated in, or in any way been led to embrace, opposite views, so as, if possible, not to wound the feelings of any.

But what we dwell upon most frequently and with peculiar delight, is *the moral perfections* of the one living and true God. We love to hold him up to view as the best as well as the greatest of beings, as worthy of our trust as well as our reverence, of our love as well as our fear. We love especially to dwell on his paternal character, the character he sustains as the *father* of his creatures. We love to dwell on the attribute of mercy which we are taught to ascribe to the God of our worship, and to represent him as the Lord God, merciful and gracious. We love to dwell on the assurance he has given us that he hath no pleasure in the death of the wicked. And it is our prevailing desire and aim to place his whole character, in the most attractive light that is warranted by the terms in which he is spoken of by the sacred writers. We are accustomed to speak in the language of thanksgiving and praise of the profusion of blessings which he has scattered around us, of the many accommodations of this beautiful world in which he permits us to sojourn, and the fairer and brighter scenes, which he has opened to our view in another state of being, and to which he has permitted us to aspire. We have wanted words to express our sense of his immense love in sending his own dear Son into the world to be our Lord. This we have always desired to represent as the most astonishing display of the divine goodness and mercy to our frail, erring, and guilty race. This is the unspeakable gift, for which an eternal grattitude is due.

Such is a faithful, though imperfect abstract of the views we have been led to entertain respecting God, and which we have labored to extend by our preaching and influence.

ON REGENERATION.

The term regeneration, I conceive, includes two principal ideas, under which all the subordinate ideas belonging to it may be arranged, and it is to be understood with reference sometimes to one, sometimes to the other of these primary ideas, and sometimes to both of them combined. These are an alteration in belief, and an alteration in disposition and practice, or a change which regards the understanding and a change, the object of which is the heart. It is remarkable that the only two places in which the term is used in Scripture, express these two ideas in their different relative value, and thus illustrate my meaning. Matt, xix 28. "Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones." With the pointing of our English version, this means, ye who have followed me in the conversion of the world from the errors of a heathen and the imperfections of a Jewish faith, shall, &c. With Griesbach's pointing, the meaning probably is, when my religion shall have made progress in the world, renovating the intellectual and moral condition of mankind, ye shall, &c. in both which interpretations the most important thought presented is, that of a change of faith and expectation. Titus iii, 5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Where the word, translated washing, I think, determines the meaning of regeneration to a change of character, and internal purifying. In our Lord's conversation with Nicodemus, (John iii,) where the phrase "Except a man be born again" is first used, (v. 3,) reference is had, perhaps solely, to the circumstance of a professor of Judaism becoming a professor of Christianity. When its meaning is in some degree explained, it is also enlarged, and in v. 5, "Except a man be born of water and of the spirit," both the circumstances of a change of faith and a change of character are brought into view.

From this explanation of the term we may deduce these remarks;—

1. Regeneration implies something more than a gradual improvement in virtue.—A change is essential to it. But a progressive increase of excellence, a going on from good to better is not a change. This consists in going from bad to good, from darkness to light, from error to truth, and this not in some small point of doctrine, but in the great points of christian faith and christian holiness.

2. Regeneration does not imply that an unalterable state of character is produced.—It denotes that a change *has* taken place, but does not remove the subject of that change beyond the reach of influences which may affect his whole moral constitution. He may advance in knowledge and virtue, or he may change back again,—abjure Christianity, or "turn from the holy commandment," and become once more the "servant of corruption."

3. All who became Christians during the first years of the Apostles' ministry, i. e. before Christianity had formed a part of early education, were regenerated, in the first sense of the word. Their views of the divine nature and government were so essentially changed, the truths to which they yielded their belief were so entirely different from any before presented to their minds, that the figure of a regeneration was not strange in such an application. They might further be renewed in their moral dispositions, and from a vicious state of the affections and habits, resign themselves to the influence of a purifyingreligion, and thus in the double and entire sense of the term be regenerated, but this was not necessary to constitute them regenerated persons; in other words, a regenerated person and a Christian were synonymous.

4. The regeneration of which a person at the present day in a christian country can be a subject respects the heart, the affections and the character; and in the sense in which it was chiefly used in the first days of Christianity, it is not applicable to us.—Were a Mahometan or a Jew to be converted from a belief of the faith taught by Mahommed or Moses to that of which Jesus Christ was the author, he would be regenerated. But such cannot occur in a christian community. We are educated in the truths which Jesus Christ revealed. The first instruction which the mind receives relates to the Father of our Lord Jesus Christ, and the earliest conceptions presented to the infant intellect are that God sees and loves good children, and that the friends whom death takes from us are gone to live with God. The nearest approach to regeneretion in the sense in whicl we are now considering it, tha can be witnessed among us, is, when an infidel, a professed unbeliever in Christianity acknowledges its truth, or when one who from the neglect of all education and discipline has never read the Bible nor entered the house of worship, or has scarce heard of a God or a Saviour, is brought to a knowledge of the doctrines and principles of the christian religion. Yet here the change is rather in the disposition than in the understanding, it consists rather in the willingness to yield to conviction, than in a discovery of new and unthought of truths. The most depraved and uncultivated child in a christian community, cannot be entirely ignorant of the being and government of a God or the mission of his Son. His very using their names in the language of profaneness, shows his acquaintance with their existence.—Nor does an alteration in our views of particular doctrines of the christian system constitute regeneration. It has been said that any form of the christian religion is better than none, so also the difference between the particular forms under which it is received falls vastly short of the difference between a profession of Christianity and a profession of heathenism. The grand features of the truth as it is in Christ Jesus remain the same.

The only sense then in which one in our age and country can be said to be regenerated, respects his heart and character. Many who belong to a Christian country are in their lives openly profligate, addicted to low vices, intemperate or profane. Still more are in their dispositions and tempers far removed from the simplicity of the gospel, irascible, revengeful, in their hearts cherishing impure desires, which fear, or a regard to reputation, or a want of opportunity prevents them from bringing into view. Others, and they are a numerous class, are immersed in the business and engagements of the world. The occupations of earth engross their thoughts and their time. All these classes need an entire renovation of character. They need to be "renewed in the spirit of their minds, to put off the old man, which is corrupt, and to put on the new man which after God is created in righteousness and true holiness." The debauchee must forsake the haunts of vice, and learn the hard lesson of self government, the slaves of passion and appetite must break from their chains and assert the glorious liberty of the sons of God. They who have lived in habitual violation of the duties of piety, benevolence, and self-denial must change their habits, and cultivate the graces of devotion, charity and humility. And this must be a thorough change. Regeneration looks not merely to the forsaking of some single vice, or the conquest over some one desire, but to a victory over every sinful affection, a denial of every sinful indulgence. There must be a transfer of the affections from what is wrong to what is right, from the pleasures and honors of the world to the duties and joys of religion. In these persons regeneration supposes a previous inclination to sin, or a previous course of vicious conduct.—Or there may be an arousing of the attention to religious subjects; an awakening from moral indifference to a sense of the importance of religion; and the thoughts which formerly dwelt solely on earthly objects may be directed to heavenly truths. The cold professor, the fair man of the world must exchange his earthly motives for those of a higher nature, which look to God and futurity, must be, not only a moral, but a pious man. He becomes "a new creature, old things are passed away, all things are become new." Here the same language may be used, because the change in the feelings and purposes, of the person, is in fact as great as if from an abandoned course of life to one of strict integrity and holiness; and because such inattention and apathy are in reality sinful in the highest degree in one who enjoys the light and exciting hopes and fears of the Christian religion. Hence,

5. We infer that regeneration can in no sense be necessary to all, or rather that there are some to whom regeneration is not necessary, because there are some who have never been ignorant of the doctrines of christianity, have never lived in the habitual or general practice of sin, but have always been influenced by love to God and love to man, and have maintained a constant warfare with temptation. There have been some, who in childhood have shown the power of religion exerted on their minds, have given evidence that the simple truths of Christianity which have been taught them, have not been unheeded, that the good seed of early instruction has soon taken root, and brought forth "first the blade, then the ear, after that the full corn in the ear." Their religious growth began with the growth of their moral powers, and it has gone on in company, giving strength to their character, and advancing then constantly in the road of improvement and perfection. The number of these persons probably is not large—but biography justifies us in the belief that such children have existed, that youth was but another stage in their Christian course, and as they travelled on in life, so they travelled onward in virtue, sometimes indeed delayed by temptation and frailty, as sickness sometimes weakened their bodily powers and retarded them in their progress to maturity, but still rising superior, and pressing forward in the strength of religious principle. In such men, no *change* of moral character can take place, their course is one of improvement, and conversion and regeneration are terms inapplicable to them. This representation, I think, Scripture authorises, especially if we keep in mind that the expressions there used, which relate to this subject, refer most frequently to a change of profession and outward situation. David indeed prayed for a clean heart, and for the renewing of the spirit, but when he uttered these petitions he had been guilty of gross wickedness. Many passages of Scripture should be understood as the language of a deep humility speaking in oriental style. Every good man should offer prayers for pardon and for deliverance from the power of evil. We are all imperfect, and from our nature and situation liable to much sin. The best may be better, and should aim at continual improvement, and for this must seek the divine assistance, but no use of language will justify us in calling this progress regeneration.

ORIGINAL BIOGRAPHY.

THOMAS EMLYN.

Few men deserve to be mentioned with more respect than the subject of this notice. His unmerited sufferings, his sincere and hearty devotedness to the cause of truth, his unbending integrity, his unshrinking fortitude, his calm submission to the will of heaven, and his generous forgiveness of his enemies are marks, if there are any marks, of true greatness of soul, and a strong sense of religion. There are powerful worldly motives to carry a man through the heroism that consists in *action;* but what else than real elevation of mind, grounded in religious principle, that looks to a more than human tribunal, and to nobler rewards than the world has to bestow, can support heroism in *suffering*? We speak not of a stoical indifference to painful emotions, nor of a contemptuous disregard of the opinions of mankind, nor of insensibility to the value of reputation. The heroic christian sufferer is far from all these. He feels as acutely as any man; and the liveliness of his sensibilities imparts a higher character to his virtue.

Mr Thomas Emlyn was born at Stamford, in Lincolnshire, May 27th, 1663. There is nothing worthy of particular notice related of his childish years. His parents who were of the established church, seem to have early destined him for the sacred calling. But, observing much more seriousness and sobriety among the dissenters than in the establishment, they piously determined, in educating their son for the ministry, to consult his spiritual welfare rather than his temporal interest, and to choose for him the leanness and poverty which were the lot of the nonconformists of that period, in preference to the wealth and station his talents might have commanded in the church. Accordingly, at the age of nineteen, after having spent four years at a dissenting Academy, he made his first essay as a preacher. Even thus early, as his biographer remarks, "by perusing a variety of books and conversing with learned men of all sorts, he had soared above the low lessons of his academy, nor could his enlarged mind submit to be cramped by the narrow schemes of systematical divinity; for he was early possessed with an opinion, that in religious matters he ought to judge for himself, and be tied down by no authority, where the reasons did not appear convincing, though no reason was with him stronger than this, *that God had said it.*"

In the next year, (1683) having been recommended to the Countess of Donegal, he was received as chaplain into her family, then residing in Lincoln's-Inn-Fields; and the year following accompanied her to the North of Ireland where she had great estates. During a stay of four years in this situation, we have proof at once of the liberality and the integrity of his mind. Though a decided nonconformist, he was so far from party-feeling or stiffness in small things, that he constantly attended the service of the establishment on Sunday, and as he could do it without subscribing the articles, he even received a license from the Bishop to officiate in the church. So much in the same liberal spirit was his own preaching as chaplain to the countess, that his evening service in the hall was usually attended by the Episcopal clergyman of the parish. Indeed through his whole life, Mr Emlyn avoided controversy in the pulpit, uniformly aiming to make his discourses practical, serious, and impressive. Yet at this very time, small as the difference was between him and the church, he had too much tenderness of conscience and an uprightness too unbending, to accept of a handsome offer that was made him, of a living in the west of England.

He left the family of his patroness in 1688, at 25 years of age, partly in consequence of the public disturbances, which were then threatening in Ireland, and which obliged him to go armed with loaded pistols when he preached. During the two next years, he officiated as minister to a dissenting congregation at Leostoff, in Suffolk. While there he became very intimate with a nonconformist preacher in a neighboring town.

Mr William Manning. This gentleman had, in common with Mr Emlyn, a very inquisitive disposition. Dr Sherlock's book of the "Vindication of the Trinity," which had just appeared, had the effect of making these two men doubt, and afterwards reject a doctrine, which they might else all their lives, have implicitly believed. Could the Doctor have foreseen, the service which his book would thus render to the cause against which it was directed, he might have hesitated in its publication. Manning inclined to the Socinian, Mr Emlyn to the Arian scheme. It was several years, however, before the views of the latter became settled. He kept his mind open to inquiry and conviction.

In 1691, at the age of 28 years, he went to settle, permanently, as he thought, at Dublin in Ireland. He had formerly preached when accidentally at that city; and he went now in compliance with the advice of his friends and the repeated and urgent solicitations of Mr Boyse, with whom he was to be colleague pastor. Having a commanding person, a strong, clear voice and a graceful delivery—his discourses always rational and impressive, and as a matter of principle concluding with something of a serious and pathetic nature—his prayers affecting from solemnity and devotional spirit. We are not to wonder at his becoming one of the most popular and admired preachers of his time. As we have observed, he avoided controversy in the pulpit. Writing to Mr Manning, he says, "I meddle not with any but practicals in preaching. * * * * I begin to think that the greatest part of controversial divinity—is much like the various philosophical hypotheses and theories, where men in the dark, are pleased with their ingenious romances." As a parochial minister he was no less distinguished than as a preacher.—He loved to impart advice, instruction and consolation, whenever it would be well received. He had the rare talent of telling plain truths in such a manner as to carry conviction without exciting resentment.—His people esteemed him as a man and revered and loved him as their spiritual father. Thus useful and happy as a christian minister was Thomas Emlyn for more than ten years of his residence in Dublin. The scene now changes and presents to us hence forward but little to rejoice at, except the fortitude and christian temper with which he bore his misfortunes. His wife, whom he had married after three years residence in Dublin, and whom he ardently loved, was taken from him, together with a darling boy; and these events were quickly followed by the death of his mother in England, to whom he had always been tenderly attached. In a funeral discourse preached after the death of his wife, he very piously considers his heavenly Father, as intending by his domestic afflictions, to prepare him for such further trials as his perfect wisdom had appointed for him. If this language was then obscure to his hearers, they were not long left in doubt as to its meaning.

He had for several years been sufficiently settled in his views of the Saviour, and he well knew that whenever these should be openly known, his stay among his people must be at an end, though if his usefulness had never yet been diminished by them, it is difficult to see how any thing but bigotry could have made them dangerous at any time. He did not however seek to conceal his sentiments from any one. He was above all such meanness; besides very few knew enough of controversial theology to imagine their beloved pastor a heretic, while they saw he was as good as he had always been and he might well doubt, as he says of himself, that he did, whether he ought at once to cast himself out of his station of service, without a more particular and direct occasion given him for professing his mind, which he thought might soon offer, and which he was determined to accept whenever it should. The looked for occasion was now at hand. A physician of some eminence belonging to the congregation, who had formerly studied divinity, was led from Mr Emlyn's avoiding unscriptural language in regard to the Saviour in the pulpit, to suspect that he was not full in the orthodox faith on that point. He therefore with Mr Boyse visited the junior pastor, and observing that he knew not that any one else in the congregation had such suspicions, he wished him to resolve his doubts by a full avowal of his sentiments. Mr Emlyn met this inquiry with a frank acknowledgment of his dissent from the doctrine of the Trinity. He added, what they both well knew, that he had no aim to make any disturbance among them, but that as he probably could no longer stay with them, in usefulness or peace, it was his wish quietly to withdraw from them. This seems no an unreasonable request; but it was more than Mr Boyse, who was not a man of much decision, and was probably much in fear of his brethren in the ministerial office in Dublin, could give his consent to. He insisted on bringing it before them for consideration, though he had himself once felt the influence of their meddling disposition and narrowness of mind, when they charged him with heresy, as leaning to Pelagianism. These gentlemen were of the sect called Independents or Congregationalists, so well known in New England, whose distinguishing mark is, that their churches profess to have no right to interfere in each others' concerns. Each congregation is *independent* of every other.

In a Protestant country a Catholic is not known, nor in a Catholic country a Protestant, till you open his prayer book, or follow him into his church; but the peculiarities of the Jew belong to every day life. In his modes of appellation, in his meals, in his amusements, he is a seperatist from the world; not only in his religious faith, but in the details of ordinary life. Whether you dine, or pray, or converse with a pure Jew, it is forced upon your notice, that he is not one of the people; and it is these, more than the peculiarities of their religious creed, which still keep the descendants of Israel a distinct people among the Gentiles.

CHRISTIAN REGISTER.

SATURDAY, FEBRUARY 25, 1826.

Serious people were very much scandalized a few weeks since by the republication, in a religious paper, of an old playbill, advertising the performance of the grand tragedy of the Day of Judgment, on the Theatre of the Universe. It was indeed an offensive piece of spiritualizing, not easy to be reconciled to good feelings or good taste. But it is a sort of composition of which many examples have been given by sincerely religious people of uncultivated taste, who could not perceive the inconsistency of such levity with the solemnity of the subject, and like those who have exercised their wit even when laying their heads on the block, would give way to their imagination in spite of circumstances. Such an instance has recently fallen under our notice, in an account of the cemetery of Leipzig; where there is an epitaph, which no doubt many esteem exceedingly ingenious and fine, but which combines the business of religion and banking, in pretty much the same way that the above mentioned playbill does religion and the theatre. It is in the form, says Russel, of a Bill of Exchange, for a certain quantity of salvation, drawn on and accepted by the Messiah, in favor of the merchant who is buried below, and payable in heaven at the day of judgment. In a similar strain we once heard a preacher, upon a charity occasion, assure his hearers that if they would advance funds for the poor, the Lord would endorse the notes, and they should never be protested. Such instances arise from a depraved taste, rather than from irreligious levity; but they create levity and irreligion, and give occasion to the scoffers to ridicule. Even Franklin's epitaph on himself has been thought to approach to profaneness;—how carefully then should they guard against a similar offence, who are set for the defence of religion!

The Zion's Herald copies from the Religious Messenger a story told, with great gravity and apparent faith, of an apparition, or rather of two apparitions, which was received by the Editor from a gentleman of Philadelphia, who says he had it from Mr Summerfield, who said he had it from Mr Watson, who said he had it from Mr Mills, who said he had it from an old lady generally known by the name of 'Nanny,' who said that she saw two ghosts one morning while sweeping her entry, who talked with her for some time. Mr Mills thought he heard them whisper in his chamber the night before. The story is told with an imposing air, and is evidently intended to be believed. We beg to inquire what good is to be done by reviving or keeping alive a superstitious feeling on this subject? Has it ever done any service? Is it well to propagate even stories which seem well authenticated? They can have no effect but to frighten children, and disturb the nerves of weak men, and nourish a superstition which can promote neither religion nor happiness. If the author of Waverley choose to entertain the world with marvellous tales of spirits and omens, we can only say it is in the way of his profession. But we think that religious publications may find more profitable subjects.

Extract of a Letter from a Unitarian Minister of this State.

"I have endeavored to form a working Society, and though there was some opposition, the plan has succeeded very well. In country Societies it answers a good purpose to bring the younger part of them together in this way to make and sell articles There are many who will give labor who have no money. I find that during the few months they have been formed, they have collected between twenty and thirty dollars for the American Unitarian Association, and they go on prosperously. Now, though these things may not be proper for the city, they are very necessary in the country to keep up a spirit of cooperation, and I wish that all means may be used to rid Unitarians of the misplaced contempt they have often expressed for them."

STATE OF THE LUTHERAN CHURCH IN THE UNITED STATES.

We have received a copy of the minutes of the "General Synod of the Evangelical Lutheran Church," which convened at Frederick, Maryland, in October last. The principal business transacted, was the preparing a plan for a Theological Seminary upon the Augsburg confession, in addition to that already established by the Synod of New-York, but without fixing its location. An agent was appointed to repair to Europe "to solicit contributions of money and books for the Seminary." A committee was appointed "to prepare a hymn book, liturgy, and a collection of prayers in the English language—adhering particularly to the New York hymn book, and German liturgy of Pennsylvania, as their guides." And another committee to publish forthwith, "the translation of Dr M. Luther's smaller catechism." Appended to the minutes, is a "pastoral address" of the Synod. *Church Reg.*

In the library of the king of Wertemberg, there are four thousand different editions of the Bible in the European languages; two hundred and ninety of which are in French, and two hundred and fifteen in English.

PUBLIC LIBRARIES IN FRANCE.

In Paris, the Royal Library, has above 700,000 printed volumes, and 70,000 manuscripts; the library of Monsieur, 150,000 printed volumes, and 5,000 manuscripts; the library of St Genevieve, 110,000 printed volumes, and 2,000 manuscripts; the Mazarin library 92,000 printed volumes, and 3, 000 manuscripts; of the city of Paris 20,000 volumes. All these are daily open to the public! In the departments, there are twenty-five public libraries, with above 1,700,000 volumes, of which Aix has 72,670; Marseilles, 31,500; Toulouse, 30,000; Bordeaux, 100,000; Tours, 30,000; Lyons, 106,000; Versailles, 40,000; and Amiens, 40,000. In the Royal Library at Paris, there are several uncollated manuscripts of the Scriptures. *U. S. Lit. Gaz.*

PROTESTANTISM IN FRANCE.

A letter from M. Mollard Lefevre, an eminent merchant of Lyons, giving his reasons for renouncing the Roman Catholic and embracing the Protestant faith, was printed first in the Courier Francais, a newspaper of the opposition, the whole edition of which was stopped at the Post Office, and a suit commenced against the Editor by the Ultras. The result of this suit is not yet known. Another paper (the Constitutionel) of more extensive circulation, was prosecuted about the same time on the charge that the *tendency* of its columns were of a kind opposed to the Catholic faith. A great excitement was produced on the occasion, and so large was the crowd in the court, that it was found necessary to introduce soldiers to preserve order.—The Editor was defended by M. Dupin in an eloquent and triumphant manner, and bursts of applause were occasionally heard from the audience, so that the speaker was obliged to appeal to them to desist, in order that he might go forward. The Editor of the Constitutionel was acquitted.

France presents at this time much to interest the heart of a Protestant. There is a violent and continued struggle between the Catholic Clergy, who maintain royalty, and the party of the opposition. For several months past the papers of the liberals have been filled with the discussion of the duties and an examination of the conduct of the bishops and other Clergy, and the principles and practices of the Professors of the Colleges. This war is marked by an uncompromising spirit on both sides, and the triumph of the Constitutionel will undoubtedly give a new impulse to the liberals. The *Jesuits*, as the opposition term them, maintain that the latter are contending against the Catholic faith, and endeavoring to upset the government by the destruction of the church. The liberals, in their turn, contend that they are not opposing the church, but its abuses, and that they are desirous of maintaining the faith of the apostles, pure as it was committed to them. If a Bishop is found guilty of an act unworthy his office it is forthwith proclaimed in the two papers already alluded to; and if a Protestant has any complaint against the tyranny under which he suffers, their columns are always ready to record it. Nor is this confined to newspapers. Scarcely a week passes when there are not one or more pamphlets, and sometimes volumes of larger size issued, in which the duties of the clergy are particularly discussed; and remedies pointed out for the abuses which exist in the church.

The present king is said to be a devoted Catholic, but the Duke d'Angouleme favors Protestantism; and this circumstance may, perhaps, account in some degree for the acquittal of the Constitutionel.—*N. Y. Religious Chronicle.*

DECISION OF THE APOCRYPHAL QUESTION.

On Monday, Nov. 21, at a special Meeting of the General Committee, at the Bible Society's House in Earl Street, London, the Special Committee appointed to examine into the question of the circulation of the Apocrypha made their report; after which the following resolution was adopted:

"That the funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those books and parts of books, which are usually termed Apocryphal; and that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole or of any one or more of such books, be invariably issued bound, no other books whatever being bound with them. And further, that all money grants, to Societies or individuals, be made only in conformity with the principle of this regulation."—*London Christian Guardian for December.*

There is in the last number of the United States Literary Gazette, (Feb. 15,) a sensible essay on Pronunciation, which has some valuable remarks on Walker as a standard for this country. We wish they might be attended to, as they point out some instances in which he is very commonly misunderstoood and misapplied, and may tend to stop the affectations, which from this cause are spreading through the community. For example;—

"The sound of the diphthong *ai*, as heard in the words *hair*, *fair*, *pear*, *declare*, &c, and which is in strictness the long sound of *a* corresponding to the short one in *hat*, *man*, &c. Walker tells us is 'exactly the same as the slender sound of *a* in *lade*, *pain*,' which corresponds to the sound of short *e* in *led*, *pen*, &c.

"Mr Nares remarks of this vowel sound, that it is entirely lost in use, and does not now exist in the language, except in the monosyllable *aye*. 'This is the more to be lamented,' adds this judicious writer, 'as it is a rich and masculine sound, which could not fail to give strength and energy to our language, as appears from the effect of it in the Latin and Greek languages, in pronouncing which we do retain it.' Now this 'rich and masculine sound,' which Walker does not even notice, is almost universally preserved in use, on this side of the Atlantic, in nearly, if not quite every case where the first, or slender sound of *a* in Walker's notation is followed by *r*, in the same syllable, or by a vowel; as *care*, *there*, *bear*, *fair hair*, *prayer*, *Isaiah*; to all which Walker gives the sound of *a* in *hate*. I have been told by well educated Englishmen, that correct speakers in Great Britain do not follow Walker in this respect; but, be this as it may, there is a pretty numerous class of words like those I have mentioned, in which the proper long sound of *a*, or *ai* as in *hair*, is distinctly and uniformly heard in this country, except when a servile conformity to Walker has triumphed over the correct habits and the good sense of individuals; and any attempt to expel this sound from our language should be reprobated by every friend to correct speaking."

"There are also several words which occur frequently and almost exclusively in Scripture, which have uniformly in our country been pronounced differently from Walker's notation, when though correct analogy is doubtless on his side, the reasons against following him, seem to me to outweigh those in favor of it. Instances of this are *Magdalene* for *Magdalen*, and *ye* for *yea*. The common pronunciation of these words has been uniform among the sons of the Pilgrims, if not among their progenitors, and is associated with so many feelings of veneration for Scripture phrases, that whilst it continues the common pronunciation, ministers, at least, ought not to depart from it for the mere sake of orthoepy. *Ye* for *yea*, is liable to the still further objection, that it frequently obscures the sense. Instances of this occur in the following passages, among many others. '*Ye*, hath God said ye shall not eat?' '*Ye*; have ye not read,' &c. '*Ye*, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus.' '*Ye*, and all that will live godly shall suffer persecution.'"

"The adverb *yea* at the beginning of each of these sentences is not distinguished from the pronoun *ye* by a *hearer*, if the same sound is given it, as either of them would make good grammar and complete sense in the connexion. The words of this description are not numerous, and it seems far better to let them go down to posterity as they came to us, than to attempt reducing them to rule at the expense of so much convenience, and with the hope of so little benefit."

Extract of a letter from the District Attorney of New York.

"I am happy to state, that the House of Refuge has had a most benign influence in diminishing the number of juvenile delinquents. The most depraved boys have been withdrawn from the haunts of vice, and the examples which they gave, in a great degree destroyed.

"I find no difficulty now in checking the young offenders. Before the establishment of the House of Refuge, a lad of fourteen or fifteen years of age might have been arrested and tried four or five times for petty thefts, and it was hardly ever that a jury would convict. They would rather that the culprit acknowledged to be guilty should be discharged altogether, than be confined in the prisons of the state or county.

"This disposition, so frequently exercised by magistrates and jurors, rendered the lad more bold in guilt; and I have known instances of lads now in the House of Refuge, being indicted half a dozen times, and as often discharged to renew their crimes, and with the conviction that they might steal with impunity.

"The consideration, however, that there is a charity which provides for objects of this character, has removed all objections to convictions in cases of guilt.

"Formerly too many citizens were reluctant in bringing to the police-office, young persons who were detected in the commission of crimes. This operated as an encouragement to depraved parents to send very young children to depredate on the community,—if detected they knew no punishment would follow. This is one cause of the small number of juvenile offenders during the last year. I might enlarge on the benefits of this noble charity, were it necessary. Of this I am certain, that no institution has ever been formed in this country by benevolent men more useful and beneficent."

"The word Trinity," says Luther, "sounds oddly, and is a human invention; it were better to call Almighty God, God, than Trinity." And Calvin observes in like manner, "I like not this prayer, O holy, blessed, and glorious Trinity! It savors of barbarity.—The word Trinity is barbarous, insipid, profane, a human invention, grounded on no testimony of God's word, the Popish God, unknown to the prophets and apostles."

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

A SABBATH WITH MY FRIEND.

After the morning had passed in the manner I have already described, the hour of public worship arrived, and we went forth to church. Here too, I found the same consistency which I had remarked before. It was a principle with my friends to make every thing give way to the moral purposes of the day; and, while none could be further from superstition, they yet carefully avoided whatever might deprive any one of its full advantages. Therefore every member of of the family was allowed to go out to public worship. Not even a domestic was left at home to prepare the family meal, but all were present in the house of God.

"We shall make no stranger of you," said Mrs Benson to me, "but pursue our usual course. We are accustomed to such a dinner on the Sunday, as may be prepared in a short time after returning from worship; for we are unwilling, for the sake of the gratification of the palate, to deprive a domestic of any opportunity so important to her. Her privileges at best are few, and it seems a piety to abridge them, that we may dine well."

"Indeed," said Mr Benson, "it can be called no sacrifice on our part, and we should be ashamed to regard it as such. He must be miserably given to his appetite, who thinks it a hardship once a week, to dine on cold meat or a beaf steak. For myself, I count it a gain; it sits light, and leaves me the power of attention, and enables me to take as much pleasure in the afternoon as in the morning—which would not be the case if I feasted as many do. I know something of this from experience. In the family in which I lived, when a young man, Sunday was a day of special good living. It was made a point to have a better dinner than common, an extra course was provided, and a desert followed. Consequently, more was eaten than common, and I always found the afternoon preaching excessively heavy and fatiguing. It was a general remark in the family, that the good parson always preached worse in the afternoon, and in a very soporific tone. But the whole fault really laid in our heavy dinners, which would have put us to sleep beneath the voice of St Paul himself. At length it happened that the master of the family thought it not worth while to go to church at all in the afternoon; he was sure, he said, that he could get no good from such drowsy doings, and it was quite as well to stay at home. I was of his mind for a time; but when I had come to a better knowledge of religion, I discovered that my habit of indulgence was in fault, and that any day is better for a feast than a day of religious instruction.

"Not that I suppose there is any sin in the thing itself, or that a man is to be condemned for merely eating a better dinner than ordinary on the Sabbath. No such thing. But a man does very unwisely to unfit himself in this way, or in any way, for the best improvement of the day."

"Or its best enjoyment either," said I; "for how can one truly enjoy it, who goes to church with an overloaded stomach, and heavy eyelids? If one might judge by their deeds, I should fancy that half the families of my acquaintance, were expressly contriving how to render unprofitable this most valuable hour of worship."

"I am glad that you enter into my views," he replied; "indeed they cannot but approve themselves at once to every man, who will permit himself seriously to weigh the matter, and is not ashamed to do differently from other people. The only question is, whether or not it is desirable to secure the greatest amount of moral good, from the means which are in operation. If it be, as every one will allow, then the common habits of the people in this respect are unwise.

"Let us take this town," he continued, "as an example. It contains about three hundred families, making not far from seventeen hundred individuals. Now there are at least three hundred well and able bodied persons kept from public worship every Sabbath, for the purpose of cooking dinner. Can this be at all worth while?—Would not the cause of improvement and happiness be promoted in this place by allowing these persons to be constantly exposed to the influence of christian instruction?

"The average number present at worship in this place is probably about seven hundred—something less than half the population. And I believe that in all our towns, one half the inhabitants is a large allowance, for those present at once. There are the aged and infirm, the sick and the small children, with those who are required to attend upon them, who are necessarily absent. But these certainly would not be, on an average, more than two to each family. This then accounts for the necessary absence of six hundred. Add these to the seven hundred present, and we have thirteen hundred.—Where are the other four? Three quarters of them are cooking.

"In Boston, with sixty thousand inhabitants, probably not far from ten thousand are deprived of the benefit of religious instruction from this cause. In New York, with 170,000, the number cannot be short of thirty thousand. Now what advantages are gained to counterbalance this evident loss? Why should religious people so thoughtlessly cut off a part of their families from this means of knowledge?"

In consequence of acting upon these notions, I found that the season of intermission was redeemed for improvement as well as the morning. A pleasant conversation took place with the children respecting the services of the morning, which was designed to refresh their memories, and encourage the habit of attention, and thus give them an object of interest at church. Many children grow up without habits of attention, from not having been taught *how* to attend, or having any sufficient motive set before them. I was gratified with the eagerness and readiness with which my friends' children replied to his inquiries, and the evidence which they gave, of having been accustomed to this exercise. To the two oldest, it had become a pleasure, and was a great means of improvement. They regularly wrote a brief account of the discourses of the day, which was read to their parents, and corrected or improved by them. This employment was made pleasant to them, and being a regular and expected exercise, prevented the day from hanging heavily upon them, and passing away listlessly. Great pains had been taken to save it from the appearance of task work, and make it voluntary, which indeed was a principle in the whole domestic management; and I saw abundant proof of the correctness of Mrs Benson's observation—that parents may render any occupation interesting to their children, if they take interest in it themselves, and share it with them.

I did not think that my pen would carry me on so far. I must leave some things for another communication.

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO FEBRUARY 18.]

IN SENATE. Bills were passed to the second reading to exempt the Professors, Tutors, Stewards and Students of the Columbia College from military duty; and to establish a Medical College in the city of Washington. The sum of $15,000 was appropriated for the repair of the post road between Jackson and Columbus in the state of Mississippi, after some opposition. The bill making an appropriation for a survey of a route for a canal between the Atlantic and the gulf of Mexico, through the Territory of Florida, underwent a long and animated discussion, on the constitutional powers of Congress to expend money for national improvements, especially for the survey of a state. The motion for the survey was rejected, 26 to 16, but the bill was passed.

Friday 17th was principally accupied in Executive business, and the Senate adjourned to Monday, as usual. Executive business takes up part of nearly every day.

IN THE HOUSE. A resolution was passed, requesting the President to lay before the House the claims for indemnification for captured slaves during the late war, that have been allowed by the commissioners under the treaty of Ghent, &c. A bill making appropriations for the military service of the United States for the year 182— was passed. A bill was passed, allowing a pension to Mrs Denny, mother to a seaman killed in an action with pirates, on the same footing as his widow would have been placed, had he left one.

This subject occasioned a debate of a whole day, and was decided yeas 87, nays 71.

On motion of Mr *Everett*, of Mass., it was resolved that inquiry be made into the expediency of revising the laws regulating the importation of foreign books. A resolution calling on the President for a statement of the amount of revenue derived from imports, &c, at various ports, with a view to show that the commerce of Philadelphia demanded the erection of a Breakwater on the Delaware was, after much debate and opposition, adopted. An interesting debate took place on the appropriation for the agency on the coast of Africa for receiving the negroes, mulattoes, and persons of color, delivered from aboard vessels seized in the prosecution of the slave trade, by commanders of the United States armed vessels.

The Navy Department requested $100,000 but the committee of Ways and Means thought $.2,000 was sufficient.

A bill making appropriations for the purchase of books for the library of Congress passed. Mr Mc Duffie, of S. C. made an able speech in support of a resolution introduced by him, providing that a uniform system shall be adopted for voting by districts for President and Vice President. A resolution offered by Mr *Garnsey* of N. Y. that these officers shall be elected directly by the people, was ordered to be printed.

A resolution was offered calling on the Secretary of the Treasury for the monthly statements of the affairs of the Bank of the United States for 1824. The President transmitted documents relative to the site of the Arsenal of the United States at Augusta Georgia. It is recommended to abandon it, and erect another in a more healthy situation.

Mr *Storrs* of New York made an argumentative speech of two hours in opposition to Mr McDuffie's proposition to amend the Constitution. A report was made adverse to erecting the District of Columbia into a Territory.

The proceedings are brought down to the close of the last week.

STATE LEGISLATURE.

IN SENATE. A bill was reported and passed for establishing a free Bridge from Wheeler's Point to South Boston. Thomas French was appointed guardian to the Pinkaog tribe of Indians, in the towns of Stoughton and Canton. Leave to withdraw was given to the inhabitants of Pittsfield, &c. for the removal of the county building from Lenox. The bill for paying the Representatives out of the State Treasury, was negatived, 21 to 15. In Convention of the two Houses WILLIAM WARD, Esq. of Worthington, was chosen a Senator to fill the vacancy occasioned by the death of Elihu Lyman, Esq. The bill for the relief of poor debtors, after discussion, was passed, 23 to 9. In Convention, Hon. JAMES FOWLER, of Westfield, one of the Councillors; Hon. SAMUEL HOWE, of Northampton, one of the Justices of the Court of Common Pleas; and Hon. SAMUEL C. ALLEN, member of Congress, from Franklin county were chosen Trustees of Amherst College.

In the Charter, the Legislature reserved the right of supplying the five vacancies that should first occur in the Board. In the course of a short period, three members have died. It is remarkable that all the gentlemen elected to supply the vacancies are Unitarians, inasmuch as it shows the sense entertained by the Legislature of the propriety of preventing the College from being exclusively in the hands of the predominant or orthodox party.

The Report on the petition for a new bridge to Charlestown, was referred to the next session of the General Court. A bill passed to incorporate the Roxbury Insurance Company. A resolve passed authorising the appointment of Commissioners and an Engineer on the subject of Railways. The *Usury bill* passed after striking out the fourth section, which prohibits Banks from taking interest about the rate of six per cent.

The report of the Committee on Banks, that it is not expedient to make any alteration in the law to enforce the payment of Bank notes was accepted.—Resolves relating to the Boundary Line, between Maine and the British territory were passed. The bill diminishing the liabilities of stockholders in manufacturing corporations passed, 23 to 9.

IN THE HOUSE. A bill to establish the rate of interest and ameliorate the penalties against usury, was passed. A bill relating to the establishment of a Library for the use of the Legislature, passed in the Senate, came down for concurrence. The House refused granting charters for more Banks, or to allow an increase of capital to several Banks.—A resolution to lay a State tax of $75,000, was accepted. A resolve passed providing for the support of BENJAMIN T. PERKINS, a deaf and dumb child at the Asylum in Hartford. A bill for abolishing the punishment of whipping within this Commonwealth passed. A resolve, making a grant of land to Bridgewater Academy, passed in concurrence.—A report on the expenditures of the State Prison, for the past ten years, was ordered to be printed.

Ordered that the schedule of the lands in Maine that have been alienated by sale, grant or otherwise, since the return made by the same agent, of Feb. 1820, be printed, with the Resolves of this session of the Legislature.

The bill in addition to the act regulating the management and drawing of Lotteries in certain cases, within the Commonwealth, with the report of the Committee on so much of the Governor's message as relates to Lotteries. The question was divided on the two branches of the report—the first branch declaring that it is inexpedient at this time to raise a revenue by the establishment of a Lottery, or the vending of Tickets within this Commonwealth. The question being on agreeing to this part of the report. Mr Shaw, of Lanesborough, called for the previous question—the call was sustained, and the question on agreeing to the report was decided in the negative—36 to 63.

Adjourned.

CITY AFFAIRS.

The Directors of the House of Industry, at South Boston, recommended the erection of a wall to enclose the flats belonging to the city. The School Committee reported that they had ascertained there are upwards of 300 children belonging to the city, who are more than seven years of age, therefore debarred the instruction of the Primary Schools, and destitute of the qualifications for admission into the Grammar Schools; and requesting the City Council to provide funds for one or more instructers to these children. This subject was referred to a joint Committee, consisting of Alderman Bellows, Loring, and Oliver, and Common Councilmen Basset, Barnard, Torry, Fenno, and Grosvenor.

By the rules of the Primary Schools, no pupil can remain after attaining the age of seven years, and the School Committee direct that no one can be admitted into the Grammar Schools who cannot read or spell. Of course a large number of boys and girls over seven years of age, have been excluded from our public Schools. They are of that parentage that most need instruction. From this class of children have proceeded the vagrants who are seen around the Markets, begging in the streets, pilfering, and growing up in vice and crime. A Monitorial School was established for children of this description a few years ago, under the authority of the city, and after getting into successful operation was suddenly discontinued, for what cause the public are uninformed. Since that time it has been denied that the numbers of such children was considerable. At length the declarations of those acquainted with this business have been verified, and the friends of philanthropy now anxiously hope that the city authorities will provide for the moral and intellectual culture of these unfortunate youth, that our prisons may not contain those who have been at an early age, abandoned by society to temptation and crime.

The 6th of March was assigned for the choice of permanent Assessors.

The present number is three, and it is proposed to have five on account of the accumulation of business, arising from the rapid increase of population of the city.

A Committee reported that it was not expedient to unite the offices of City Marshal and Health Commissioner. Adjourned to 6th March, 6 1-2 o'clock P. M.

FOREIGN INTELLIGENCE

The Packet ship *Manhattan* arrived at New York last Sunday from Liverpool, whence she sailed on the 8th January. The intelligence from St Petersburgh puts an end to the Paris rumors that Constantine had declined the throne in favor of his brother Nicholas. It was well known that in consequence of the marriage of Constantine with a lady of plebeian rank, Alexander had decreed that the succession should be in the family of Nicholas after the decease of Constantine. It is now asserted that a writing existed by which Constantine had renounced his claim to the crown in favor of his brother Nicholas, and, on the death of the late Emperor, had remained at Warsaw until he heard the determination of Nicholas; but that the latter, instead of placing the crown on his own head, had caused Constantine to be proclaimed. Two letters are published from the Empress Elizabeth to her mother, dated Taganrok, one written before, and the other after the decease of the Emperor.—These letters, if authentic, would rather adorn the pages of a common place novel, than indicate the feelings of a heart truly and keenly afflicted.—It is reported that Marshal Suchet, duke of Albufera, had died at Marseilles. The money market in England continued in "a heavy state."—It was said the Javanese were in a state of insurrection, and that great alarm existed in Batavia, &c.—Owing to the commercial distress, large numbers of artizans and laborers had been thrown out of work in England.—A dreadful gale took place at Gibraltar Dec. 8th.—It was reported that a gale had happened at Leghorn, and that an American frigate had gone ashore, but on inquiry it is believed to be a false report.—Ibrahim Pacha, (son of the Pacha of Egypt,) had been appointed Commander in Chief of the war against the Greeks, is stated to have set out with 8000 fresh infantry and 1000 cavalry for Missolonghi, that the Turkish fleet had sailed for the same place, and that the Greek fleet was in pursuit.—The ATLANTIC STEAM COMPANY is proceeding in the project of establishing a Steam Navigation from England to this country.—The whole of President Adams' Message is published in the London Courier, with commendations.—The Emperor of the Brazils has declared war against the United Provinces of the La Plata.—Generals Bolivar and Sucre were at Potosi the commencement of October, with 15,000 to 17,000 men, and it was expected they would march to the assistance of Buenos Ayres against the Brazils.

No. 65, Quarterly Review, was published in London the last week in Dec. Nearly half of it is theological. The second article is devoted to Mrs Judson's "Account of the American Baptist Mission to the Burman Empire." The book is styled "entertaining and impressive," but the Baptist missions to the East are condemned generally. Mr Lockhart, son in law of Sir Walter Scott, is to assume the editorial charge of the Quarterly Review. It is supposed that the work will undergo some change, by becoming less theological.

MEXICO. Mexican papers have been received to Dec. 28. An officer was sent by the civil authority to examine the prison of the Inquisition, and the keeper refused him admission. It was represented that individuals were seized, put into dungeons, &c. contrary to law. A representation had been made to government.—There are in the papers several notices of murders and robberies.—A band of pirates has been taken at Campeche.

HAVANNA. Col. Barbabosa, who accompanied the first prisoners from Ulua to Havanna, has published his journal in Mexico. They hoisted the first Mexican flag in that port; and on landing at "the magnificent mole," was so surrounded by people that they could hardly move. The house of the Captain General was decorated with the pictures of Cortes burning his ships, and the discovery and conquest of Cuba—not very applicable to the present prospects of Spain. The Captain General received them with urbanity, and complimented them on the good faith of the republic. They were obliged to lock their doors to keep out the crowd; and after dinner were visited and welcomed by emigrants from Vera Cruz, who had been driven away by the destruction of the town, and now expressed much enthusiasm at the reduction of the fortress. *D. Adv.*

DOMESTIC INTELLIGENCE.

President JEFFERSON has petitioned the Legislature of Virginia, to grant a Lottery, to enable him to sell his estates advantageously, owing to his great embarrassments. Considerable opposition was made to the measure. This political Patriarch, like many men in ancient and modern times, who have devoted their lives to public service, has his old age afflicted with poverty and distress.—Though we cannot approve a Lottery, even for so good a purpose, we hope our countrymen will discharge part of their debt, of gratitude to the illustrious author of the Declaration of Independence, in some mode consonant to the feelings of the distinguished individual mentioned.

The Report of the Massachusetts Canal Commissioners is published. It is a pamphlet of 247 pages, containing the reconnoisances or examinations of the Commissioners of several routes, the reports of the Engineer Correspondence, and an engraved profile of the northern route from Boston to Hudson river. Much ability is displayed, and valuable information.

The following is the estimate of expense of the Canal to the Connecticut:

For lands, water rights, &c.	$20,000
For lockage, 1959 feet deep, a $800 pr. ft. lift,	1567 200
For trunk of the Canal including culverts, bridges, defence walls, &c. at $80.00 per mile,	300,000
For aqueducts, deep cuttings, &c.	300,000
For reservoirs,	20,000
For superintendence, contingencies, &c.	292,800
	$3,000,000

Estimate of the expense of a Canal from the Connecticut to the Hudson:

Length of Canal, 78 miles, at $10,000 per mile,	$780,000
Hoosack Mountain tunnel, four miles in length, at 230,208 per mile,	920,832
Lockage east of Hoosack Mountain, 611-34 feet, at $100 per foot,	611,340
Lockage west of Hoosack Mountain, 711 feet, at $1000 per foot,	711,000
	$3,023,172

The amount collected in this city, and the neighboring towns, and remitted to the sufferers by the late fire in New Brunswick, was $10,366 58.

The Religious Society in New York, lately under the pastoral charge of Rev. Dr Romeyn, have *renewed* their invitation to Rev. Dr Payson of Portland to become their minister.

The United States brig Spark, Capt. Newton, arrived in Hampton Roads on Thursday last, from a long cruise in the West Indies. She sailed from Havana the 28th Jan. and left there the U. S. frigate Constellation.

At a Legislative Caucus, Governor LINCOLN was nominated for re-election, and Hon. THOMAS L. WINTHROP, for Lieutenant Governor.

Mr Joseph E. Worcester, of Cambridge, has just published a new work, entitled *Elements of History*, in one vol. 12mo. pp. 324, accompanied by an *Historical Atlas*, containing six valuable Charts. The plan is ingenious, and the execution worthy of the learned author.

AMERICAN JOURNAL OF EDUCATION. The second number of this excellent work is just published. We hope it will be widely spread, not doubting but that the taste and ability already evinced will insure a deservedly high estimation.

Cooper's new novel, *The Last of the Mohicans*, is published, and is sought after with avidity.—His graphic sketches are universally admired, and have gained the author an extended reputation as a succesful and superior novelist.

Messrs S. Van Rausellaer and G. W. Featherstonhaugh, have petitioned the Legislature of New York for an act of incorporation, with an exclusive privilege to build a Railway between the Mohawk and Hudson rivers. As they state their object is public improvement, they are willing to relinquish their views, if the Legislature will undertake the project.

SLAVES. The Norfolk Beacon states that an organized conspiracy among a number of negro boys to rob stores, dwellings, &c. was recently discovered at that place.

THE INFLUENZA. On the whole, we do not recollect that there has ever prevailed in this city, an epidemic so general and so severe, as that which now interrupts every family circle, and casts a gloom over every countenance. When it commenced, about three weeks ago, it was comparatively mild; it has since assumed a more malignant character, and led to lung fevers and pleurisies, and just at present seems to terminate frequently in distressing affections of the throat. About 30,000 of our inhabitants are probably suffering at this moment, and it is not only difficult, but absolutely impossible, to find enough well to take proper care of the sick. It is truly melancholy, in passing our streets, to see almost every one muffled up, as if fearful of inhaling the poison, and to hear, within doors and without, such constant coughing.

A more active treatment is required now than when we last spoke of the disease; when taken in season, an ounce of castor oil, and the same quantity of spirits of turpentine mixed, and swallowed at a draught, affords the most immediate relief. An opiate should be given at night, and a tendency to the surface kept up. When these means prove unavailing in arresting the malady, and it terminates in any settled local inflammation, this must be treated on general principles. *Boston Med. Int.*

SUICIDE. Persis Hall, a young lady of a highly cultivated mind and of accomplished manners, about 24 years of age, of Lebanon, N. H. destroyed herself recently by taking opium. She had been in a state of mental derangement for 4 or 5 months previous to the fatal night, occasioned by a belief that she had committed the unpardonable sin. This religious phrenzy produced a state of deep dejection and despair, which all the exertions of her friends could not remove, and which resulted as mentioned above.

Since the 8th of March last, the American Colonization Society has received $10 000 in subscriptions and donations.

A Miss Gould, of Cornwall, Conn. has been lately published for marriage, to the Indian Boudinot, late of the Cornwall School.

GENERAL SUMMARY.

The Rev. Duncan Dunbar, has accepted the invitation to become pastor of the First Baptist Society in Portsmouth, N.H. and has entered upon his parochial duties.

The Anti-Slavery Society of Maryland have resolved to recommend to its members the propriety of withdrawing their patronage from such newspapers as will not decline the publication of professed slave traders' advertisements.

Bolivar has directed public provision to be made for the education of the Indians in Peru.

The National Gazette says there are two hundred lawyers in Congress.

The most satisfactory experiments, with Perkins' American Steam Guns, have been recently made in England, in presence of Lord Wellington, and other British warriors.

71 Boats loaded with wine have been sunk in the Loire, and 65 persons perished.

The southern papers continue to give sad accounts of the mortality of the prevailing influenza.

Lord COCHRANE was quietly reposing at *Brussels*, instead of being on his way to Greece.

In the House of Lords Parliament was prorogued to the 2d Feb.

Letters from Constantinople, mention a dispute between the Reis Effendi and the British Charge d'Affairs, relative to the affair of Peloponessus.

The number of bankrupts in England, in 1824, was 1088. In 1825, 1151.

MATANZAS. It is said the slave-trade is carried on as brisk as ever. The price of a good Negro is from 300 to $350.

Mr Parrott, late Senator in Congress from New Hampshire, is appointed Postmaster at Portsmouth, in the place of Mr Payson, deceased.

The French frigate Thetis, and the corvette Esperance, on a discovery voyage, arrived at Sydney, N. S. Wales, June 30.

The Christian Greek Church in Paris, have received the oath of fidelity to the Emperor Constantine, from the hand of Count POZZI DI BORGO.

The Pensions to the American Loyalists were in payment in London, in January.

The official Gazette of St Petersburg, corrects an error of the press, by which the Emperor was said to have died of the *yellow* (gelbon) instead of the *billious* (gallon) fever.

Sir Francis Burdett lately presented one thousand pounds sterling, equal to about 4500 dollars, to the Committee for the support of the Greek cause.

It is stated that the Empress ELIZABETH intended to accompany the remains of her departed husband to Petersburg, and that the journey would occupy two months.

The dividend of the bank of France for the last six months of the year 1825, was fixed at 49 francs a share, leaving a reserve of 9f. 50c. per share.—The current price of shares before the dividend, was 2060 francs.

EPSOM SALT. Sulphate of Magnesia is so abundant in a cave near Corydon, in Indiana, that it is carried away by the wagon load. It sometimes appears in masses weighing ten pounds, and a bushel of the earth of the cavern yields from 4 to 25 lbs. of the salt. Epsom salt is found in the mammoth cave in Kentucky.

The Archbishop of Paris, in distributing the annual prizes at the school, passed by two children of Talma's to whom prizes were awarded—his reverence being no friend of the stage. When his grace departed, the children obtained their prizes.

The subscription for the family of Gen. Foy amounts to $150,000, and will probably increase.

At one of the public schools in Paris the annual prize for good behaviour was conferred on two American boys.

The indefatigable Abbe de Pradt has written a book against ancient and modern Jesuitism.

"The Grand Duke Constantine is tall, stout, well made, with a fair complexion; his profile is scarcely human, his nose that of a baboon; he is near sighted, contracting his eyes when looking attentively; which are covered with uncommonly large light eyebrows, hanging over them like brambles; his voice is hoarse and husky; he has a rough soldier like manner sarcastic yet affable."

The whole number of cadets attached to Capt. Partridge's Military Academy, at Middletown is 289.

It is now officially announced that the harbor of Pensacola has been selected for a naval depot in the Gulf of Mexico.

The province of Mendoza has proposed that the government of the country be formed on the plan of the U. S. of North America.

INFLUENZA. An efficacious remedy is used for the influenza, which is drinking very plentifully of barley water, sweetened with brown sugar, and strongly impregnated with acid, and observing a strict diet.

AMSTERDAM, Dec. 31. Births in 1825; Males, 3502; Females, 3550. Total, 7352; Deaths, 6302 Excess of Births, 1050. Marriages, 1990; Divorces, 11.

BRUSSELS, Jan. 2. It is said that the Prince of Orange will shortly go to St Petersburgh, to compliment his brother-in-law, the Emperor Constantine, on his accession to the Throne. His Royal Highness will be accompanied by his Aid-de-camp, Lieutenant-Colonel Count Limburg Stirum.

CITY STAGE COACHES. The number of short stage coaches standing in the streets of *the city* of London, is 421, and the number of journies which they make daily is 1194. The number in the rest of the metropolis is supposed to be still greater.

An insurance company had been established in Guayaquil. On the first day the books were opened, upwards of two hundred thousand dollars were subscribed by forty merchants. *Am.*

In Vienna, with 300,000 inhabitants, there are 30 booksellers, four circulating libraries, 65 piano forte makers, and dancing halls without number.

The population of the Austrian Empire is commonly stated at 23 millions; the number of newspapers in it does not amount to thirty! In Vienna there are only two.

ORDINATION.

On Thursday last, in St Michaels Church, Marblehead, by the Rt Rev. Bishop GRISWOLD, the Rev. THOMAS S. W. MOTT, was admitted to the Holy Order of Priest.

MARRIAGES.

In this city, on Sunday evening, by Rev. Mr Barrett, Mr Ralph Fisk to Miss Nancy Roby.

In Cambridge, Mr John Floyd to Miss Nancy Durant, both of this city.

In Dedham, Dr John K. Briggs to Miss Hannah Chickering.

In Concord, N. H. William Pickering Esq. Treasurer of the state, to Miss Susan B. Walker, daughter of Charles Walker, Esq.

In Norwich, Con. Asa Child, Esq. attorney at law, to Miss Alice H. Goddard, daughter of the Hon. Calvin G.

In New Orleans, Jan. 28, Mr Robert J. Palfrey, Cashier of the Louisiana Branch bank, formerly of this city, to Miss Camilla Davis, daughter of Capt Robert Davis of the former place.

DEATHS.

In this city, Samuel, only child of Rev. Samuel Green, aged 10 months.

In Dorchester, Mrs Mary, wife of the late Mr Ebenezer Glover, aged 61.

In Medfield, Col. Ephraim Wheelock, a revolutionary veteran, aged XCIII.

In Framingham, 14th inst. Mrs Sarah, wife of the Rev. Dr Kellogg aged 72.

In Byfield, on the 10th inst Dr Parker Cleaveland, aged 74.

In Appleton, 14th ult. Rev. Thomas Eames, aged 85. He formerly preached in Isleborough, Me, and was a worthy and acceptable minister of the Baptist denomination.

In Limerick, on the 5th instant Miss Judith Hale, aged 91, formerly of Newbury.

In Providence, R I. Col. James Burr, aged 65. Mr Holden, aged 68. Hon. Samuel G. Arnold, aged 47.

In Hartford, Mr Thomas Canfield, aged 74, formerly of Roxbury.

In North Bridgewater, on the 10th inst. Widow Susanah Joy, aged 75 years.

In Middlebury, on the 7th inst. Mrs Bates, wife of the Rev. Joshua Bates, President of Middlebury college.

At his residence near Georgetown, Sussex county, Delaware, on Tuesday, the 7th of Feb. Thomas Simpler, Senior, aged 84 years; and on Thursday, the 9th of Feb. Leah, his wife, aged 78 years.—They had been married 58 years, had fourteen children, seventy six grand children, and fifty six great grand children.

In Georgetown, D. C. John Barnes, Esq. aged 94 years, Collector of that Port.

On the 11th ult. at Charlemont, Va. Mrs Anne Bankhead, wife of Charles Lewis Bankhead, Esq. and grand daughter of Thomas Jefferson.

In North Carolina, Gen. Benjamin Smith, formerly of Charleston, S. C.

In Mexico, in Dec. Gen. James Wilkinson, late of the army of the United States, and an officer of the Revolution.

The Archbishop of Posen and Ganefer, died the 20th Dec. aged 84.

POSTSCRIPT

BOSTON, FEB. 25, 1826.

REV. MR HOLLEY. It is stated that this gentleman has resigned the Presidency of Transylvania University, and that he has been invited to become pastor of the Society to be gathered in the new Church erecting in Purchase-street. We have reason to believe that the former rumor is correct, but we have authority for saying that the above gentleman has not been applied to, by the proprietors of the new Church, to become their minister, nor do we believe such a measure is in contemplation,

Gibraltar papers to 16th Dec. have been received in this city. The particulars of the tremendous gail of the 6th and 7th Dec. are given, with the names of the vessels driven ashore, &c. There were 400 sail at anchor in the Bay, of which only about 12 escaped injury.

It is stated, on the authority of a letter from a member of Congress, that Mr Poinsett has concluded a treaty with the Republic of Mexico, of a highly advantageous nature to the commerce of the U. S.

It is highly probable that the Usury Bill, now before the Legislature of this State, will become a law, as it has passed both Branches of the Legislature, and only awaits the Governor's signature, providing that the legal rate of interest shall continue at six per cent. and the penalty for taking more, the forfeiture of *the whole interest* instead of the *principal*, as by the old law.

A treaty, in relation to suppressing the Slave trade, has been concluded between Great Britain and Sweden. The latter power engages to pass penal laws against the trade; both parties agree that vessels suspected may be searched, and mutual tribunals are to be established to adjudge indemnities in case of detention on frivolous grounds.

The British revenue for the past year had fallen off, owing to considerable repeal of taxes and other causes. The late changes in the laws will increase the amount of the customs and decrease the amount of excise.

Dr James G. Percival, the Poet, is about publishing a new edition of Knox's Elegant Extracts. It is to be adapted to the improved taste of the present day by discarding some parts, and selecting from more recent publications. The plates are to be executed in superior style, and some of the portraits to be of American authors.

A new treaty, it is rumored, has been signed at Washington with the *Creek Nation*, by which the Indians cede to the U. S. for the use of Georgia, the Territory east of the Chattahoochie for $20,000.

Gov. LINCOLN has issued a Proclamation for the customary Day of Fasting, &c. on the sixth day of April next. We shall endeavor to publish it in our next. Its language will be gratifying to the friends of sound morality and true evangelical piety.

The Medical matriculations at the University of Edinburgh, have continued to increase, during the last five years. In 1820 the number was 754, and in 1825 the number was 905.

The London editors consider the *Mission to Panama* as a wise measure on the part of the U. S. but it excites considerable opposition in Congress.

The Meeting House in Hanover-street is to be dedicated on Wednesday, March 1. Services to commence at 11 o'clock. Sermon by Prof. Stuart.

☞ MR BRADFORD'S next Lecture will be Sabbath evening at Pantheon Hall, half past Six o'clock. On the use of Reason in matters of Faith. The Importance of a Personal Knowledge of the Arguments in favor of the Divine Origin of Christianity. The Peculiar Character of our Lord—and Miracles.

TYPE FOR SALE.

THE Type on which the Register is printed; consisting of about 300 lbs. Long Primer, and 200 lbs. Brevier. It will be sold very low, if applied for immediately.

ALSO—A fount of Pica, consisting of about two hundred lbs. and but little worn, may be obtained on reasonable terms, if applied for soon.

☞ ALSO.....A second-hand Standing Press, with an excellent screw.

U. S. LITERARY GAZETTE.

JUST PUBLISHED by CUMMINGS, HILLIARD & Co. and HARRISON GRAY,—The United States Literary Gazette. Vol. III. No. 10.

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Poetry.

HOME.

By Bernard Barton.

Where burns the lov'd hearth brightest,
Cheering the social breast?
Where beats the fond heart lightest
Its humble hopes possess'd?
Where is the smile of sadness,
Of meek-eyed patience born,
Worth more than those of gladness
Which mirth's bright cheek adorn?
Pleasure is mark'd by fleetness,
To those who ever roam;
While grief itself has sweetness
At home! dear home!

There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joy's visits when most brief;
There eyes in all their splendour,
Are vocal to the heart,
And glances gay or tender
Fresh eloquence impart;
Then, dost thou sigh for pleasure!
O! do not widely roam;
But seek that hidden treasure
At home! dear home!

Does pure religion charm thee
Far more than aught below?
Wouldst thou that she should arm the e
Against the hour of wo?
Think not she dwelleth only
In temples built for prayer;
For home itself is lonely
Unless her smiles be there;
The devotee may falter,
The bigot blindly roam;
If worshipless her altar
At home! dear home!

Love over it presideth,
With meek and watchful awe,
Its daily service guideth,
And shows its perfect law;
If there thy faith shall fail thee,
If there no shrine be found,
What can thy prayers avail thee
With kneeling crowds around?
Go! leave thy gift unoffer'd,
Beneath Religion's dome,
And be her first-fruits proffer'd
At home! dear home!

NARRATIVES.

COWPER.

Effects of false Religion.

"The progress of his malady was natural. So long as the state of his bodily health produced light and happy sensations, his conversation was followed by experiences full of comfort. But strength of mind was consumed, never to be regained, in a vain attempt to keep up this spiritual revelry. The stimulous, which at first was found sufficient to produce the desired effect, required to be augmented as the novelty wore off, and the imagination got jaded. Then a strife and agony of spirit became more and more necessary to produce the feelings of inspiration. Even these resources at last failed. If the illustration be allowable; the brilliant light, the ravishing music, and the exquisite perfume could stimulate no longer. This excessive and prolonged excitement was followed by disease of the body, and exhaustion of mind; the spirits of the poor visionary sank, and his religious comforts ceased altogether. Then became apparent another, alas! an enduring evil consequence of his previous extacies. His mind, long habituated to consider them as pledges of God's especial favor, and of his own election and call to salvation, when they were withdrawn, or, to speak more correctly, when a state of strong excitement was succeeded by exhaustion, considered itself rejected of God, fallen from grace, and given up to a reprobate spirit. From this time to the day of his death, the deep gloom of settled despair hung over him, and he was haunted with pining regrets after spiritual blessings which he believed himself to have enjoyed, accompanied with convictions that they were never to be restored, and with a soul-withering horror of eternal damnation."

Quarterly Review.

THE DISCONTENTED PENDULUM.

An old clock that had stood for fifty years in a farmer's kitchen, without giving its owner any cause of complaint, early one Summer's morning, before the family was stirring, suddenly stopped.

Upon this, the dial-plate, (if we may credit the fable,) changed countenance with alarm; the hands made a vain effort to continue their course; the wheels remained motionless with surprise; the weights hung speechless; each member felt disposed to lay the blame on the others. At length the dial instituted a formal inquiry as to the cause of the stagnation, when hands, wheels, weights, with one voice protested their innocence. But now a faint tick was heard below from the pendulum, who thus spoke;

"I confess myself to be the sole cause of the present stoppage; and I am willing, for the general satisfaction, to assign my reasons. The truth is, I am tired of ticking." Upon hearing this, the old clock became so enraged that it was on the very point of striking.

"Lazy wire!" exclaimed the dial-plate, holding up its hands. "Very good!" replied the pendulum, "it is vastly easy for you, Mistress Dial, who have always as every body knows, set yourself up above me, it is vastly easy for you, I say, to accuse other people of laziness! You, who have had nothing to do all the days of your life but to stare people in the face, and to amuse yourself with watching all that goes on in the kitchen! Think, I beseech you, how you would like to be shut up for life in this dark closet, and to wag backwards and forwards, year after year, as I do." "As to that," said the dial, "is there not a window in your house, on purpose for you to look through?"

"For all that," resumed the pendulum, "it is very dark here; and, although there is a window, I dare not stop, even for an instant, to look out at it. Besides, I am really tired of my way of life; and, if you wish, I'll tell you how I took this disgust at my employment. I happened this morning to be calculating how many times I should have to tick in the course of only the next twenty-four hours; perhaps some of you above there can give me the exact sum."

The minute hand, being quick at figures, presently replied, "Eighty-six thousand four hundred times."

"Exactly so," replied the pendulum, "well I appeal to you all, if the very thought of this was not enough to fatigue one; and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect; so, after a great deal of reasoning and hesitation, thinks I to myself, I'll stop."

The dial could scarcely keep its countenance during this harangue; but resuming its gravity, thus replied;

"Dear Mr Pendulum, I am really astonished that such a useful, industrious person as yourself, should have been overcome by this sudden action. It is true you have done a great deal of work in your time; so have we all, and are likely to do; which although it may fatigue us to *think* of, the question is, whether it will fatigue us to *do*.—Would you now do me the favor to give about a half a dozen strokes, to illustrate my argument?"

The pendulum complied, and ticked six times at its usual pace. "Now," resumed the dial, "may I be allowed to inquire, if that exertion was at all fatiguing or disagreeable to you?"

"Not in the least," replied the pendulum, "it is not of six strokes that I complain, nor of sixty, but of millions."

"Very good,"? replied the dial; "but recollect that though you may think of a million strokes in an instant, you are required to execute but one; and that, however often you may hereafter have to swing, a moment will always be given you to swing in."

"That consideration staggers me, I confess," said the pendulum. "Then I hope," resumed the dial-plate, "we shall all immediately return to our duty; for the maids will lie in bed till noon, if we stand idling thus."

Upon this, the weights, who had never been accused of *light* conduct, used all their influence in urging him to proceed; when as with one consent, the wheels began to turn, the hands began to move, the pendulum began to swing, and, to its credit, ticked as loud as ever; while a red beam of the rising sun that streamed through a hole in the kitchen, shining full upon the dial-plate, it brightened up as if nothing had been the matter.

When the farmer came down to breakfast that morning, upon looking at the clock, he declared that his watch had gained half an hour in the night.

MORAL.

A celebrated modern writer says, "Take care of the *minutes*, and the *hours* will take care of themselves." This is an admirable remark, and might be very seasonably recollected when we begin to be "weary in well doing," from the thought of having much to do. The present moment is all we have to do with, in any sense; the past is irrecoverable; the future is uncertain; nor is it fair to burden one moment with the weight of the next. Sufficient unto the moment is the trouble thereof. If we had to walk an hundred miles, we should still have to set but one step at a time, and this process continued would infallibly bring us to our journey's end. Fatigue generally begins, and is always increased, by calculating in a minute the exertion of hours.

Thus, in looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or encounter all its crosses, at once. One moment comes laden with its own little burdens, then flies, and is succeeded by another no heavier than the last; if one could be borne, so can another and another.

Even looking forward to a single day, the spirit may sometimes faint from an anticipation of the duties, the labors, the trials to temper and patience, that may be expected. Now this is unjustly laying the burden of many thousand moments upon one. Let any one resolve always to do right *now*, leaving *then* to do as it can; and if we were to live to the age of Methusalem, he could never do wrong. But the common error is to resolve to act right after breakfast, or after dinner, or to-morrow morning, or *next time*, but *now*, *just*, now *this* once, we must go on the same as ever.

It is easy, for instance, for the most ill-tempered person to resolve that the next time he is provoked he will not let his temper overcome him; but the victory would be to subdue temper on the present provocation. If, without taking up the burden of the future, we would always make the single effort at the present moment, while there would, at any one time be very little to do, yet, by this simple process continued, every thing would at last be done.

It seems easier to do right to-morrow than to to-day, merely because we foget that when to-morrow comes, *then* will be *now*.—Thus life passes with many, irresolutions for the future, which the present never fulfils.

It is not thus with those, who, "by *patient continuance in well doing*, seek for glory, honor, and immortality." Day by day, minute by minute, they execute the appointed task, to which the requisite measure of time and strength is proportioned; and thus, having worked while it was called day, they at length rest from their labors, and their "works follow them."

Let us then, "whatever our hands find to do, do it with all our might, recollecting that *now* is the proper and accepted time."

Miss Jane Taylor.

THE WORM.

From the Missourian.

——"Outvenoms all the worms of Nile."

Shakspeare.

Who has not heard of the Rattle-snake or Copper-head! An unexpected sight of either of these reptiles will make even the lords of creation recoil; but there is a species of worm found in various parts of this state, which conveys a poison of a nature so deadly, that compared with it, even the venom of the rattle-snake is harmless.

To guard our readers against this foe of human kind, is the object of this communication.

This worm varies much in size. It is frequently an inch through, but as it is rarely seen, except when coiled, its length can hardly be conjectured. It is of a dull lead color, and generally lives near a spring or small stream of water, and bites the unfortunate people who are in the habit of going there to drink. The brute creation it never molests. They avoid it with the same instinct that teaches the animals of Peru to shun the deadly Coya.

Several of these reptiles have long infested our settlements, to the misery and destruction of many of our fellow citizens. I have, therefore, had frequent opportunities of being the melancholy spectator of the effects produced by the subtle poison which this worm infuses.

The symptoms of its bite are terrible. The eyes of the patient become red and fiery, his tongue swells to an immoderate size and obstructs his utterance, and delirium of the most horrid character quickly follows. Sometimes, in his madness, he attempts the destruction of his nearest friends. If the sufferer has a family, his weeping wife and helpless infants are not unfrequently the objects of his frantic fury—in a word, he exhibits to the life all the detestable passions that rankle in the bosom of a savage, and such is the spell in which his senses are locked, that no sooner has the unhappy patient recovered from the paroxysm of insanity, occasioned by the bite, than he seeks out the destroyer for the sole purpose of being bitten again.

I have seen a good old father, his locks as white as snow, his steps slow and trembling, beg in vain of his only son to quit the lurking place of the worm. My heart bled when he turned away, for I knew the fond hope that his son would be the "staff of his declining years," had supported him through many a sorrow.

Youths of Missouri, would you know the name of this reptile? It is called the *Worm of the Still.*

EDUCATION.

Napoleon once said to Madame *Campan*, "The old systems of education are good for nothing—what do young women stand in need of to be well brought up in France."—"of mothers," replied this intelligent and accomplished Lady. The following passages are from Buckminster.

"Is it not time, that female education were generally directed to a higher mark, not of accomplishments, as they are called, for of them we have enough, even to satiety, but of intellectual furniture and vigor; is it not time, that a race of females should be formed, who may practice with intelligence and with confidence on those rules, which have been given, and those ideas, which have been suggested in the immortal works on education, which we already owe to the extraordinary women of the present age? Is it not time, that some plan of more liberal and extensive female education were devised to form the mothers of your children's children; an education, which shall save many a ripening female mind from that feebleness, to which it might otherwise be destined, in this age of vanity and books; so that women may be more generally furnished with principles, as well as sentiments, with logic as well as taste, with true knowledge as well as with a morbid thirst for entertainment; to all which, should be superadded a religious fear and love of God and his Son, so that, as they draw towards the close of life, visions of celestial bliss may fill their minds, instead of those vanishing scenes of pleasure, which are now so frequently gliding before their idle fancies?" * * *

I have not recommended the duty of family religion, because it is expressly enjoined by Jesus Christ, but because I am sure, that it is the best support of every thing valuable in domestic life, and because I fear, that the living spirit of religion can hardly be preserved without it. One day, at least, ye mothers, may be selected from the seven, to impress upon your children the idea, that you think them destined for some other world than this. One day, at least, may bring your families on their knees before your Father, your Master, your God and theirs. What! shall every thing be left to the public preacher? Ah, how little can he do! Shall the rising generation know nothing of their God and Saviour, or even of themselves and their destination, but what they may chance to gather from their schoolmasters or their ministers? How is it possible, that your children should not come out into the world ignorant of every thing which relates to them, as religious beings, if those, who betray the strongest and dearest interest in every thing else which relates to them, in their health, their establishments, learning and accomplishment, discover no interest in this? How can they avoid the inference—for it lies not very deep—that religion is the last thing, which needs to be thought of? And is it, indeed, of such little importance? O, Son of God, who, when on earth, tookest those little ones in thy arms, gather these lambs of ours in thy arms, for their parents too often refuse or neglect to bring them!

* * * *

"If any thing in life deserves to be considered as at once the exquisite bliss, and pre-eminent duty of a mother, it is this,—to watch the dawning disposition and capacity of a favorite child; to discover the earliest buds of thought; to feed with useful truths the inquisitiveness of a young and curious mind; to direct the eyes, yet unsullied with the waters of contrition, to a bounteous benefactor, to lift the little hands, yet unstained with vice, in prayer to their Father who is in heaven. But so it is. The child, as soon as it is released from the bondage of the nurse, and needs no longer a careful eye to look after its steps and guard it from external injury, is too often surrendered to instructers, some of whom are employed to polish the surface of the character, and regulate the motions of the limbs, others to furnish the memory, and accomplish the imagination, while religion gets admission as she can, sometimes in aid of authority, and sometimes as a Saturday's task, or a Sunday's peculiarity, but how rarely as a sentiment. Their little hearts are made to flutter with vanity, encouraged to pant with emulation, pursuaded to contract with parsimony, allowed to glow with revenge, or reduced to absolute numbness by worldliness and cares, before they have ever felt a sentiment of devotion, or beat with a pulsation of sorrow for an offence, or gratitude for a benefit, in the presence of God. Believe me, mothers, you have no right to expect, that the sense of religion will be infused by the labors of others."

"Abjure, I beseech you, the delusions, that your children are learning all that is necessary of Christianity, without any encouragement or instruction from yourselves. When parents have ceased to be teachers, religion has ceased to be taught."

VARIETIES.

THE DISPOSITION OF THE STARS.

While we are daily familiarizing ourselves with a knowledge of this earth on which we tread, but to which we do not exclusively belong, it would not be amiss, occasionally, to look at the skies, our native home; and to justify the purpose which the poet has ascribed to our formation, that God made us to walk erect, that we might gaze upon his wonders in the heavens.

There is a marvellous contrast between the celestial and the terrestrial spheres—and the politician and the bigot had better remain where they are. They cannot say that is a Protestant star, and that is a Catholic—and this is given to idolatry—nor of one that it has been conquered—nor of another that it was ceded by treaty—nor of a third that it was stolen from the innocent aborigines.—They may look, but they cannot discover Crete, where they lived, nor Rhodes, where they stole, nor Poland, plundered of sovereignty, nor Ireland, loyal and oppressed.—They will not find in the starry firmament, states in insurrection, nor here a principality nor there a dukedom, nor even a republic. There are no Greeks struggling to regain what has been lost—there are no Creeks studious only to retain their own—there are no Turks to molest either. And why this dissimilarity? but that the heavens are the kingdom of the Almighty, and the blessed stars live in his light, and exult in his presence, and resound with his praises—and they shine, as he bids them, upon this earth, with sweet and consoling splendor, except when its own noxious exhalations rise in clouds and intervene between man and his Creator.

Study the Stars! they are the land of promise to mortals. *Charleston Courier.*

RAILWAYS AND STEAM CARRIAGES.

After waiting an hour, we had the satisfaction to see twenty-five wagons, containing three tons of coal each, impelled, or rather drawn along a horizontal rail-road, by a steam-engine possessing a six horse power.—It was a most novel and interesting spectacle. The steam-carriage is placed in front and the whole apparatus is not much larger than an ordinary Jersey wagon. To this the twenty-five four-wheeled cars are appended by chains, and follow in obedience to the self-moving power. One man whose services are required to regulate the machinery, is the sole navigator, and even he has little to do. When the boiler is exhausted, he has only to throw the engine out of gear, stop by the roadside, and pump in a supply. Impelled by curiosity, we mounted one of the carts and rode a considerable distance. The ordinary progress is four miles the hour, but of course may be greatly accelerated if necessary.

There are several engines upon this railway, which ply regularly between extensive collieries and the town, a distance of three or four miles. It is odd enough to see the smoke arising, like that of a steam-boat, and the carts moving about at a distance, with no visible agent to move or govern them. The experiment has here been fairly and successfully tried, and I see no reason why transportation by steam is not as practicable upon land as upon water. The great desideratum seems to have been a guiding power, and that is effectually provided by the construction of the rail-way, which confines the carriage to a given track. I should feel the same degree of security in one of these vehicles as in a steam-boat, since the carriage is at a distance from the boiler.

Carter's Letters from England.

The National Intelligencer has been recently enlarged to a most unbounded and gigantic size, and is large enough for a floor carpet, if its merits, more ample than the sheet, did not entitle it to a high place in the library of the politician. Curiosity induced us to compare the amount of printing on its enormous pages with the same aggregate when spread over the modern editions of popular works. Taking the volume of Irving's Tales of The Traveller, with its board margin, its fair blank pages, its huge type, and leaded lines, as the standard for our estimate, we arrived at the following result:—The amount of composition contained in each newspaper, is equal to *two hundred and twenty-one* of the octavo pages in that book. The price of the newspaper is less than *four cents;* the cost of the same amount of printing in the work we have mentioned, is *one dollar and eighty four cents;* a computation showing the reasonable charge at which the periodical publications of our country are furnished.

National Ægis.

CURE FOR INDIGESTION.

Henry VIII. having been hunting in Windsor Forest, struck down about dinner time to the Abbey of Reading, where disguising himself as one of the king's guard, he was invited to the Abbot's table. Here his tooth being whetted by the keen air of the forest, he fed so lustily on a surloin of beef, that his vigorous appetite was noticed by the master of the ceremonies. "Well fare thy heart," qouth the Abbot; "I would give a hundred pounds if I could feed so heartily as thou hast done on beef. Alas, my weak and queasie stomach will hardly digest the wing of a rabbit or chicken." The Monarch having satisfied his palate, thanked the Abbot for his good cheer, and departed undiscovered. Some weeks afterwards, the Abbot was arrested, conveyed to London, sent to the Tower, and allowed no food for several days but bread and water. This treatment, together with his fears for the consequence of the king's displeasure, soon removed the effects of repletion, and at last, when a surloin of beef was one day placed before him, he ate as freely as a famished ploughman. When he had finished his meal, the king, who had been a hidden spectator, burst from his concealment; "My Lord," said the laughing monarch, "presently deposite your hundred pieces of gold, or else no going hence all the days of your life. I have been the physician to cure your quaesie stomach; and now, as I deserve, demand my fee for so doing." The Abbot, knowing that argument was of no avail with the stern Harry, paid the money, and returned home, rejoicing that he had escaped so easily. *Fuller's Chh. History.*

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition so the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

Dr Watt's Testimonies in Favor of Christian Candor and Free Inqury.

Mr Flint's Discourse on the Trinity. jan. 28.

FAMILY PRAYERS,

A WORK entitled "Prayers for the use of Families, with forms for particular occasions, and for individuals."

The valuable article, entitled "Hints on Prayer," which appeared in the Christian Register of Jan 28th, and is concluded in the paper of this day—will constitute an Appendix to this work.

—Also—

Just published, "Daily Devotions, for a Family, with occasional Prayers, by Edmund Q. Sewall, Minister of the 2d Congregational Church at Amherst, N. H.

We make the following extract from a notice of these publications, which lately appeared in the Christian Register.

"One of these is published anonymously, and although we have heard, we do not know that we are authorized to state, the name of the author.—The other is by the Rev Mr Sewall, of Amherst, N. H. The characteristics of the two works are in many respects different, but we regard each as a highly valuable and acceptable gifts to the public. We earnestly recommend to the heads of families who need such helps, that they acquaint themselves with these works, not doubting that in one of them each may find that tone of sentiment and feeling, and style of devotional diction, which shall satisfy his wants and his taste." Feb. 4.

OCCASIONAL SERMONS.

THE following occasional sermons may be had at the office of the Christian Register.

Rev. H. Ware's, at the dedication, at Northampton.

Rev. Mr Brazer's, before the Society for Promoting Christian Education in Harvard University.

Rev. Mr Lamson's, on the Adaptation of Christianity.

Rev. Mr Greenwood's, at the late anniversary of the Boston Female Asylum.

Dr Thayer's, at the Installation of Rev. W. Bailey, at Greenfield.

Rev. Henry Ware's, at the ordination of Rev. W. Furness, at Philadelphia.

SMOOTH PREACHING.

ON hand, at the Christian Register Office, several hundred of a cheap edition of "Smooth Preaching." Feb. 11.

STANDARD WORKS IN THEOLOGY.

THE following valuable books are for sale a No. 81, Washington Street.

Campbell's Translation of the Four Gospels 4 vols. 8vo.
Do. do. 1 vol. Quarto.
Do. Lectures on Systematic Theology.
Fratres Potoni, 9 vols.
Paley's Work, calf, 5 vols. 18mo.
Do. bound, do. 18mo.
Tappan's Works, 2 vols.
Henry's Annotations, 6 vols. folio.
Wakefield's Translation of New Testament.
Improved Version of New Testament.
Orton's Exposition, 6 vols.
Butler's Analogy.
Priestley's Evidences, 2 vols.
Do. Discourses,
Porteus Lectures, 8vo.
Lathrop's Sermons.
Biblia Hebracea (Vau. Der Hooght.)

Feb. 11.

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